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reservation by the President. She was given a certificate installing her as a chief, which was signed by the President, sachems, and principal chiefs of the Six Nations. It read as follows : —

“By the affection and love of the Six Nations, and in gratitude for her interest in their behalf, Harriet Maxwell Converse is hereby elected a chief of the Six Nations, and will be hereafter known as Chief Ya-le-Wa-Noh.”

The name signifies “Our Watcher.” Her insignia of office was a string of wampum.

The duties of Mrs. Converse as a chief include principally her attendance upon the condolences and all public councils whether of a national, governmental, tribal, or personal nature. On two previous occasions the President of the Six Nations has invited Mrs. Converse to sit at their council as a guest, an honor never allowed to the Indian women.

These councils are usually held at Onondaga, and are attended by from twenty-five to thirty Indian chiefs. There is one privilege which is allowed their women, and that is the nominating of the chiefs. Mrs. Converse received her nomination from the Indian women. She will next go to receive her welcome as a chief to the reservation in Canada.

SCHOOL CHILDREN IN GLOUCESTERSHIRE. — The following, originally printed in Gloucestershire “Notes and Queries,” is taken from “County Folk-Lore,” issued by the Folk-Lore Society, and edited by Mr. E. Sidney Hartland.

Fosbrooke, in his “History of Gloucester,” 1819, pp. 300, 301, under the head of “Grammar Schools,” has inserted the following particulars, which need, I think, some little explanation : “Two very singular customs, now exploded, shall also be mentioned. Children were first sent to school in the beginning of spring ; and on this night our earlier ancestors used to ask them in their sleep whether they had a mind to book or no ? If the answer was favorable, it was a good presage ; if not, they turned them over to the plough.” (Hawkins’s “Musick,” ii. 5.) “After tobacco came into use, the children carried pipes in their satchels with their books, which their mothers took care to fill, that it might serve instead of breakfast. At the accustomed hour every one laid aside his book and his pipe, the master smoking with them, and teaching them how to hold their pipes and draw in the tobacco. At this era, people even went to bed with their pipes in their mouths, and got up in the night to light them.” (“Antiquarian Repertory,” ii. 99).  
C. T. D.

## NOTES AND QUERIES.

I WELL recall the list of alliterative lines of which “Peter Piper” was but one, as described by Mr. W. J. Potts ; but think he errs in the letter F, which was, if I mistake not, —

Francis Fribble *figured* on a Frenchman’s filly.

I cannot supply the X Y Z line, except by saying that when I lately

helped out some bright little girls, at the seashore, in filling up all the forgotten places of this jingle, we achieved quite a triumph, in our own opinion, over the letter X. The only pocket dictionary obtainable at the hotel had but two words beginning with that letter ; but we eked them out as follows : —

Double-X 'xtended Xerbes on a xebec.

It may be remembered that a xebec is a kind of boat, and that "Double-X" is very strong English ale.

*T. W. Higginson.*

CAMBRIDGE, MASS.

PEACOCK FEATHERS. — The Chinese superstition is just the opposite of the American. Chinese think they bring good luck and keep off sickness, and always put them up in shops and houses on holidays.

*Abby L. Alger.*

BOSTON, MASS.

CHRISTMAS GARLANDS. — In Providence, R. I., I find that it is the custom to hang Christmas garlands not in the rooms, but without the house, by suspending them on a nail beneath a window. Can any reason be given for this practice ?

*Abby L. Alger.*

RECEPTION BY THE DEAD. — Among certain negroes, locality unknown, a custom prevails of a reception by a dead person. The corpse is dressed as if for a festival, in its best clothing ; the usher announces, "The corpse will now receive his friends ;" and those present enter and depart with greetings and farewells, given as if the dead person were capable of comprehending.

*Helen P. Kane.*

WILMINGTON, DEL.

A COUNTING-OUT RHYME. — The following paragraph is taken from "The Midland," a college monthly published at Atchison, in this State : —

"Here is a relic of boyhood. It is the old method of 'counting out' to determine who is 'it.' 'Ery, ory, ickory, anne, bob-tailed vinegar barrel, tickle up a tan. One's out, two's out, three's out, zarum, bee baw, buck, you're out.'"

*F. G. Adams.*

TOPEKA, KANSAS.

CEREMONIAL CIRCUIT. — I shall be very glad to obtain additional information as to the ceremonial circuit, or the direction taken in the performance of rites (whether with the course of the sun, or contrary to such course), either among modern or ancient races.

*J. Walter Fewkes.*

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